



Yoga Vasistha Maharamayana

Excerpts from Book 4 On Existence

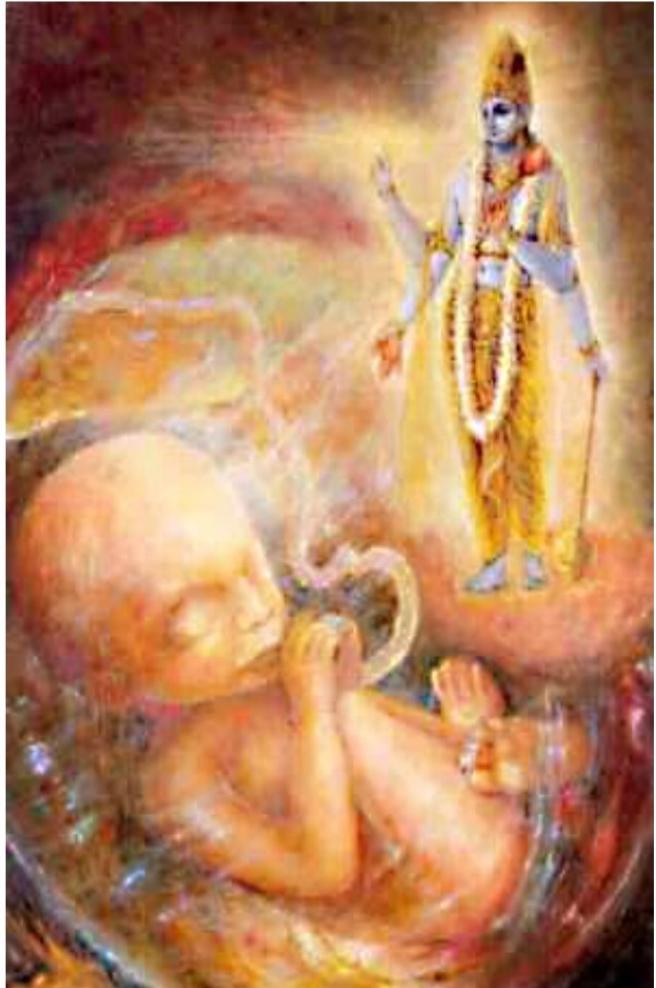
Sthiti Khanda

This section discusses the place of the individual being (jiva) in the scheme of creation. Vasistha points out that the individual is none other than the ego sense or I known as ahamkara. This ego sense is the chief impediment to living with the knowledge of ones true self (atman stithi). It is because of the ego sense that human beings fail to recognize themselves as they really are and suffer misery. It is only when the identification with the ego sense is extinguished that a seeker attains realization of the atman, the Supreme Soul.

The body and the senses are inert. It is the chidabhasa, the reflected light of the atman, that gives life to the body and makes the senses perform their functions. The objects perceived by the senses are not different from the atman. The perceiver and the objects perceived both originate from the atman and therefore are identical. When a person gains firm comprehension of this truth, he or she realizes that nothing exists apart from ones own atman or Self.

This atman is then realized as both the origin of this universe and its enjoyer as well. When this knowledge becomes firm a

person is freed from the duality of happiness and sorrow. Chastity (bramacharya), constant practice (abhyas), and detachment (vairagya) are the means for attaining this knowledge, which in turn leads to a firm abidance in the Self (atman stithi).



Know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

The other is the inert or corporeal frame that is fragile and perishable. The minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

As a skillful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

But an ignorant mind that is prone to evil, destroys the good body; just like little children break their dolls of clay in sport.

The mind is hence called the *puruṣa* or ruler of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

om tat sat om



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Yogavāsiṣṭha Mahāramāyaṇa
BOOK IV Sthiti Prakaraṇa
Chapter 11



Of the two bodies of men, the mind alone is omnipresent. The mind therefore is the true body that reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

It is the mind that molds the body according to its will.

The mind's power creates apparent realities out of absolute unreality, in dream and delirium, in misconceptions and fallacies and all kinds of error.

The mind gradually molds itself into the form which it constantly thinks upon in itself. The mind derives from within

itself the power to be what it wishes to become.

The unsteady mind has wrapped the steady soul under the sheath of error, just like the silkworm's cocoon covers the dormant worm.

All bondages that bind the embodied soul to earth are the works of the mind, which is the root of all worldly ties and affections.

om tat sat om



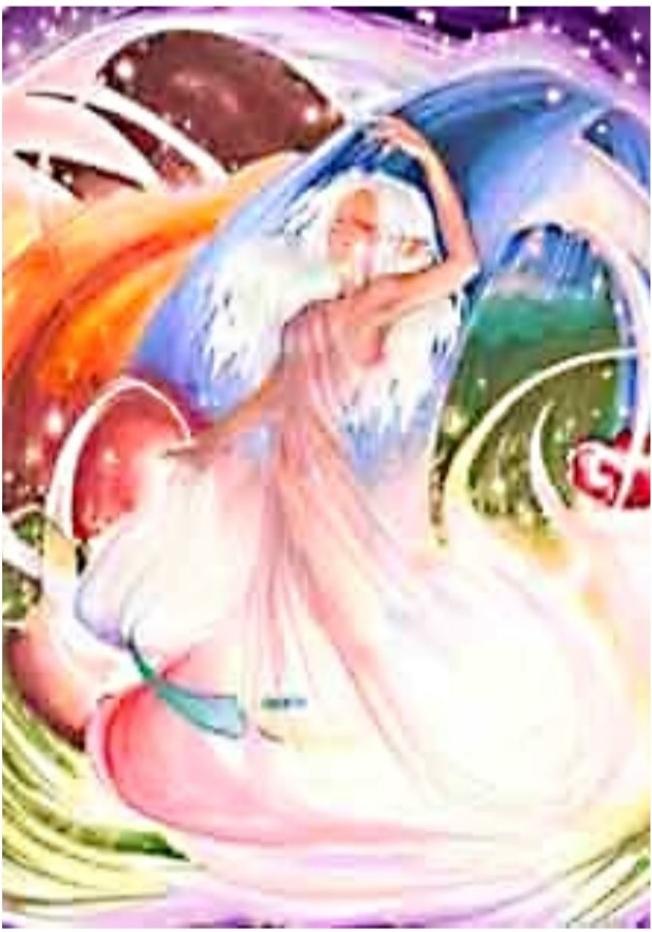
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BOOK IV Sthiti Prakaraṇa

Chapter 11



The consciousness of gods, demigods and men as distinct beings is quite wrong because they are in no way distinct from the infinite ocean of Divine Spirit of which they are all like undulations.

It is owing to our erroneous conceptions that we make these distinctions in ourselves and the Supreme Soul. The thought of being separate and apart from the Supreme Spirit is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

Remaining within the depth of the Divine Spirit, yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

Our consciousness of ourselves as Brahmā, being spoiled by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of “I am” is free from all actions and energies.



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Yogavāsiṣṭha Mahāramāyaṇa

BOOK IV Stuti Prakaraṇa

Chapter 12



As long as there is the body, there is the feeling of pleasure in pleasure and pain in pain. But the mind that is unattached to and unaffected by them, feigns to itself the show of wisdom.

He is free who has the freedom of his mind, although his body is held in bondage. But he labors in bondage whose mind is enslaved by error, though he is free in his body.

Feelings of the mind cause happiness, misery, liberty and bondage, just like the flames of fire cause light.

Therefore conform yourself with the custom of the society in your outward conduct, but remain indifferent to all worldly concerns *in your inner mind*.

Remain true to yourself by giving up your concerns in the world, but continue to discharge all your duties in this world by the acts of your body.

Take care of the inner sorrows, bodily diseases, and the dangerous whirlpools and pitfalls in the course of your life. Do not fall into the black hole of selfishness, which gives the soul its greatest anguish.



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BOOK IV Sthiti Prakaraṇa
Chapter 15



The purity of mind which follows upon subsidence of desires, is known as the unsullied state of the soul (*nirmalātma*).

The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires that receives the true light and reflection of things.

It is impossible for the vitiated mind to apply itself intensely to any one particular object.

The soiled mind cannot easily unite with the object of its thought, just as a dirty and cold piece of iron cannot join with a pure red-hot one, unless it is heated and purified from its impurity.

The pure mind and its pure thoughts are readily united with one another.

Lack of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind leads to its enlightenment, and these being united in one leads it to the Supreme.

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BOOK IV Sthiti Prakaraṇa

Chapter 15



The subtle elements (*tanmātra*) of the living soul and its inclinations, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

Some are situated apart from one another, and dissolve separately. Some are joined together, and are born like two gunja fruit growing together.

The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

Thus every regeneration of the mind in a new life, is accompanied by its concomitant desires and their results. The new life is attended with its proper body unless the mind has been cleared of those thoughts.

As pure Spirit in the form of vital breath (*prāṇa*) performs the functions of the body, so the mind being reborn in a new body is employed in all the functions of that body.

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Yogavāsiṣṭha Mahāramāyaṇa
Sthiti Prakaraṇa
Chapter 18



The mind is the germ of the forest of acts and this germ being nipped in the beginning prevents the growth of the tree and frustrates the doing of acts which are its fruits.

The minds of men are always troubled with thoughts of the world and bodily actions. But these being deadened and defunct, we see neither the body nor the outer world.

The negation of the outer world and the suppression of the inner thoughts, by practice of self-denial for a long period of time, serve to curb the demon of the mind.

It is because of its thoughts that the mind is subject to the errors of its birth and death, and being bound to or liberated from the body and this world.

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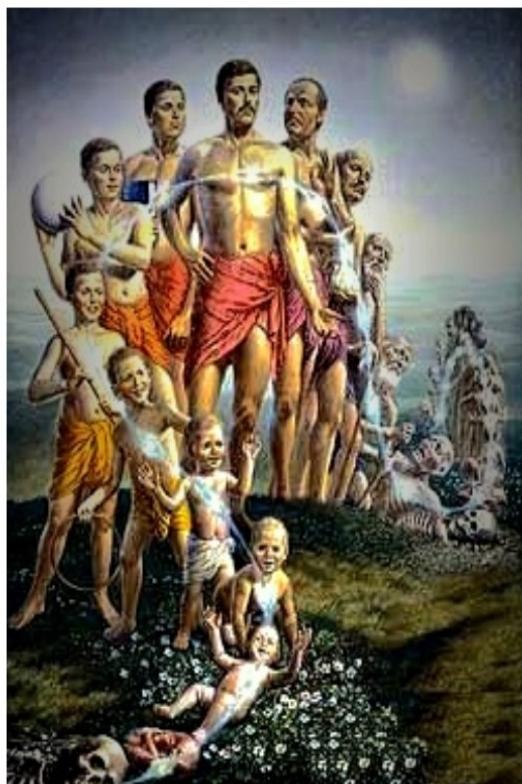
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BOOK IV Stuti Kanda

Chapter 4



The souls of all living beings are subject to the three states of waking, dreaming and sound sleep. These states are caused by the mind and not by the body.

The living soul that has attained its intellectual state, and the rest of the conditions of sound sleep (*susupti*), is awakened to the knowledge of itself and is released from its rebirth; while the ignorant soul is subject to be born again.

Though knowing and unknowing souls attain the state of *susupti* (deep sleep) and resemble each other in kind; yet the

unknowing *susupta* soul, which is not awakened to the knowledge of its spirituality is doomed to be reborn in the mortal world.

Omnipresent consciousness makes it pass into the mind of its next birth and exhibit itself in different forms in all its succeeding and subordinate regenerations (stages of life).

These repeated births and regenerations are as endless as the many layers in the trunk of a plantain tree.

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Sthiti Prakaraṇa

Chapter 18



He who does not inquire into the questions “Who am I?” and “What is the world?” beside himself; is not liberated in his inner soul and suffers under the continuous fever of an erroneous life.

He is successful in his inquiry, who by his good understanding, comes to know how to curb his worldly avarice day by day.

As proper routine is the best medicine to secure the body's health, so is the habit of keeping the organs of sense under control, the only way to improve understanding.

Wisdom serves at first to weaken our passions and enmity, and then uproot them at once, and at last it lessens our desires and endeavors, and gives the appearance of holiness to its possessor.

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Sthiti Prakaraṇa

Chapter 18



However living beings strive for their progress, so they prosper in their lives according to the different scopes of their thoughts and actions.

The worshippers of gods, get to the region of gods, and those of yakṣas (semi-divine beings, spirits) meet in the world of yakṣas, and the adorers of Brahmā ascend to the world of Brahma,

Brahmaloka. Therefore resort to what is the best and greatest refuge.

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Sthiti Prakaraṇa

Chapter 19



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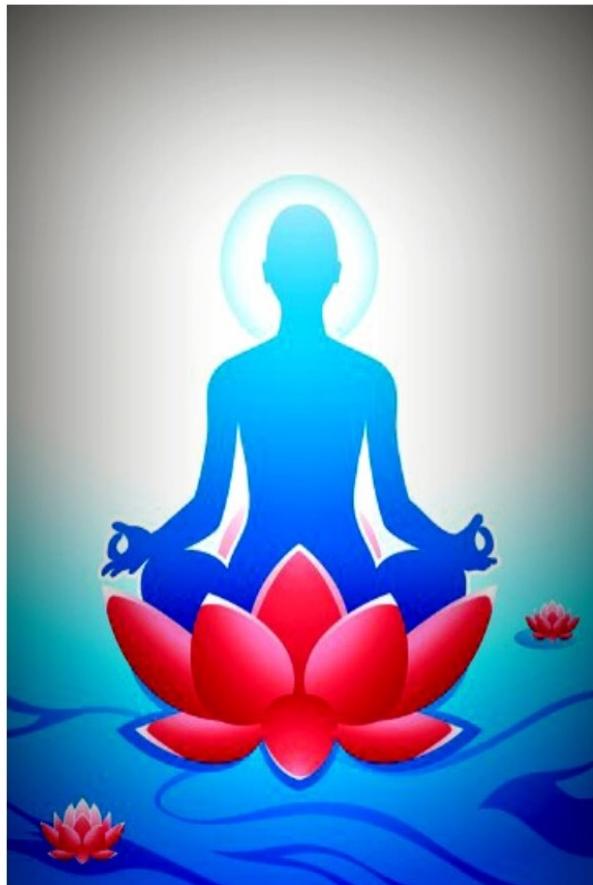


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Sthiti Prakaraṇa
Chapter 18

Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form.



The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (*viśvarūpa*) in its gross state.

The mind (*citta*) is called *puruṣa* or ruler of the body, which is rendered conscious (*cetya*) by it. Whatever form the mind assumes to itself, it undoubtedly becomes the same.

So inquire into what is great, devoid of attributes and error, and which is easily attainable by everybody. Be diligent in your inquiry and you will surely succeed to obtain it.

Whatever is seated in the mind, the same comes to pass on the body; but what is done by the body never affects the mind. Therefore, apply your mind to truth, and shun whatever is untrue.

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Sthiti Prakaraṇa

Chapter 20



The wise describe our consciousness of the world as a magic scene (*māyā*), an appearance of ignorance (*avidyā*), a mere thought (*bhāvanā*), and the cause and effect of our acts.

It is the contemplation of objects (*sankalpa*), that presents the phenomena to our view; and it is their incogitancy (*asankalpana*), which effaces their images from inner and outer sights.

It is the abstract meditation of the thoughtful yogi, that weakens the outward impressions, and by dissociating the soul from all external things, keeps it steady and sedate in itself.

The mind being inclined to the right view of things by its abstraction from unreal sights, produces the clearness of the understanding, and an insouciant tranquility of the soul.

Application of the mind to unworthy thoughts, and to the internal or external sights of things blocks the soul from tasting the sweets of its unity.

The mind that is subject to endless desires is like the clear sky hidden by clouds.

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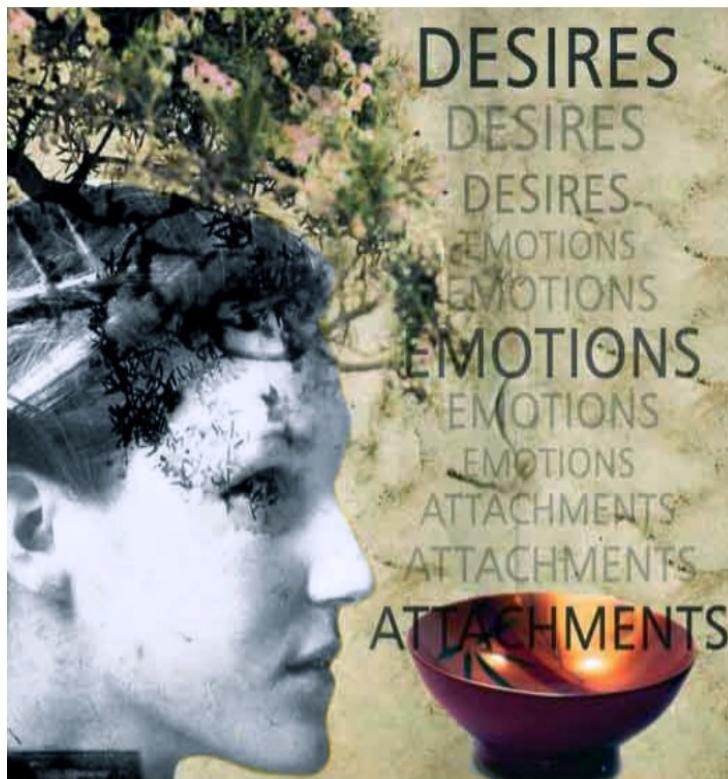
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Sthiti Prakaraṇa

Chapter 21



Men of sound judgment are free from mental perturbation, and are perfect in their mastery over themselves, by restraining the flight of the mind and fastening it to its inward cogitation.

They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world; the yogi is equally averse to present and prospective pleasures of both worlds).

All their restless desires and passions are set to rest, at the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.

The net of desires which ensnares men like birds in traps, is cut asunder by a spirit of dispassion.

The mind that is free from passions, from worldly connections and contentions, and from dependence on anyone or anything, is liberated from the bonds of ignorance and error.

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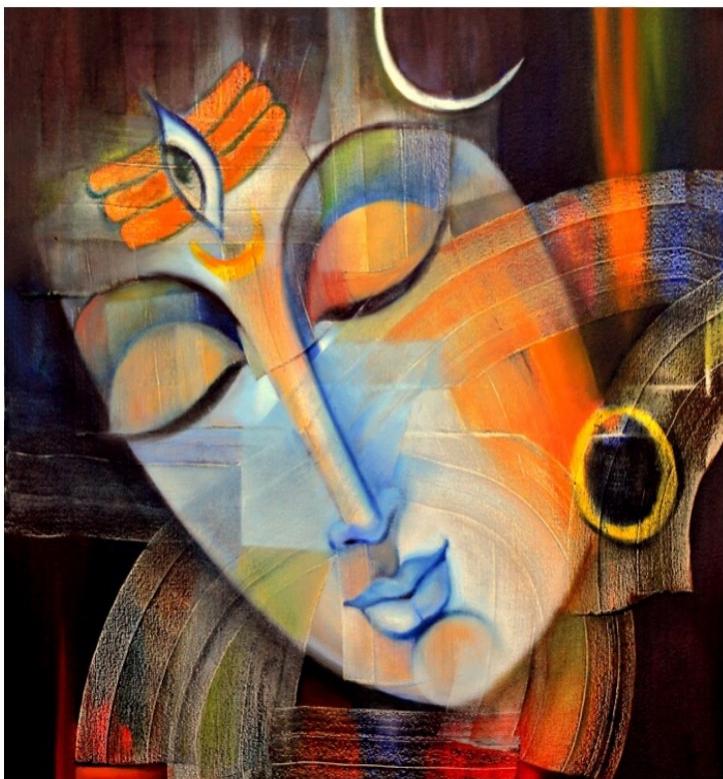
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Sthiti Prakaraṇa

Chapter 22



He perceives rightly, who perceives the Universal Soul to be permeated in all the various objects of his sight, and knows them as sparks of the Light of Consciousness.

He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all states and conditions of beings, and the self-same Intellect to abide in and preside over all.

He understands rightly, who understands by his wisdom, that he is not his body, which is subject to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor equal to it.

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Sthiti Prakaraṇa

Chapter 22



He sees the truth who finds his body and the whole world, filled by the colossus figure of Consciousness without the opposition of any sensible object.

He who looks on the states of misery and happiness, which attend worldly life, to be but the fluctuating conditions of ego, has no cause to repine or rejoice at them.

He is the right-sighted man, who sees himself situated amidst the world filled with Divine Spirit. He

has nothing to desire or dislike in this (or in his future) state of existence.

He is the right (discerning) man, who has weakened his estimation and dislike of what is desirable and disgusting to him in the world, which is full of the essence of that Being, whose nature is beyond comprehension and conception.

That great-souled man is a great god, whose soul like the all-pervading sky, extends over all, and penetrates through every state of existence, without receiving the tincture of any.

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Sthiti Prakaraṇa

Chapter 22



The wise man looks upon the separation of his friends and possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play in a theatre.

As passengers chance to meet unexpectedly, on their way to see a play; so the wise people look unconcernedly at their meeting with and separation from the occurrences of life.

As our eyesight falls indifferently on all objects about us, so the wise man looks unconcernedly upon all things and transactions of life.

The wise man is self-sufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.

The regret of longing after what one does not possess, as also the fear of losing, what he is in possession of, does not vacillate the mind of the wise; as the the plumes of a dancing peacock, do not oscillate the unshaking mountain.

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Sthiti Prakaraṇa

Chapter 23



The unwise man becomes wise by relinquishing all the pleasures of his body, and subduing the emotions of his mind by his reason; just like a rider subdues an ungovernable elephant by the goad (*aṅkuśa*) in his hand.

He whose mind is bent on the enjoyment of carnal pleasures, should first of all check that inclination, just like they pull poisonous plants from the ground.

The mind that is naturally greedy, wishes for more with all its fullness. (The greedy mind like the insatiate sea, is never full).

The brave and wise man, who intends to overcome his enemies; must first of all strive to subdue the internal enemies of his own heart and mind and the members of his body.

Those men are reckoned the most prosperous, and best disposed in their minds in this earth; who have the courage to govern their minds, instead of being governed by them.

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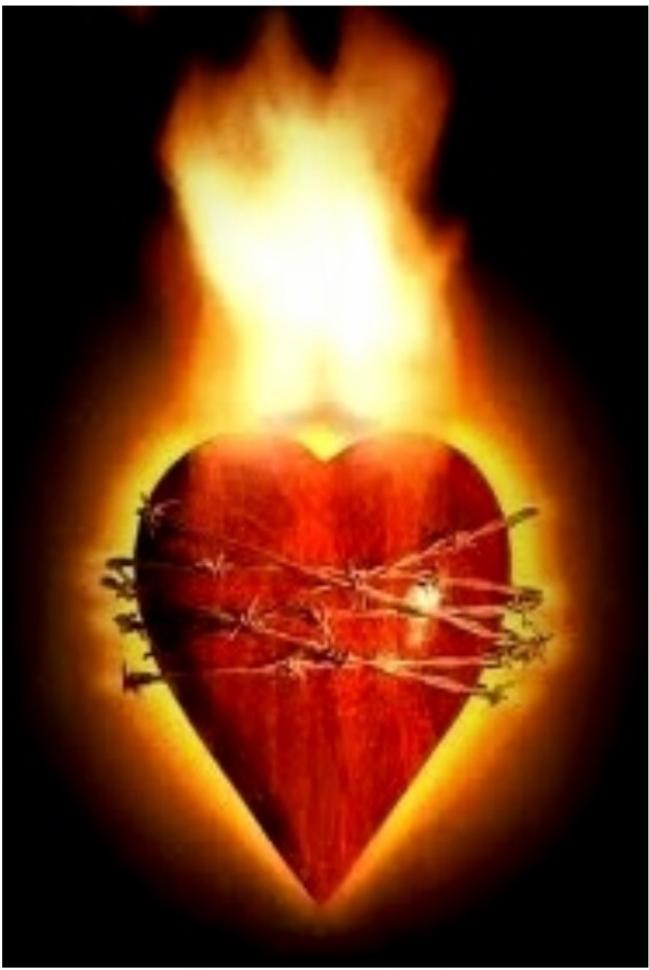
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Sthiti Prakaraṇa

Chapter 23



He who indulges himself in sensual pleasures which are pleasant at first, will have to be cloyed in them in process of time. (Pleasure is followed by pain).

He who is fraught with the treasure of knowledge in his frail body, is not overcome by his inner enemies of sensual appetites.

He who has brought his senses under his slavery, and reduced the enemy of his mind to subjugation; has the blossoms of his understanding ever blooming within him as in the vernal meadow.

He who has weakened the pride of his mind, and subdued the enemies of his senses; has his desires all shrunken like lotuses in cold weather.

So long as the demons of our desires, infest the region of our hearts, we are unable to bring the mind under the subjugation of our knowledge of the True One.

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Sthiti Prakaraṇa

Chapter 24



The learned who are devoid of desire, and are unattached to anything in their minds, are truly great and invincible, as nothing can elate or depress them at anytime.

A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after everything by his avarice.

The knowledge that, “this is I” and “these are mine” and apart from all others, is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly

and narrow-minded man in spite of all his learning and wisdom. (*Why then do you compress the unlimited soul, within the limited nut-shell of your body?*).

He who puts a limit on his soul or **ātmā**, which is unbounded and infinite, surely reduces his magnanimity or **garimā** to the minuteness or **aṇiman** by his own making.

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Sthiti Prakaraṇa

Chapter 27



If there is anything in the world beside the one Self, that may be yours or worth your desiring, you may long to have it; but all things being only parts of the universe, there is nothing particular for anyone to have or seek.

Reliance on earthly things is the source of unhappiness, while our disinterest with all things, is the fountain of everlasting felicity.

It is inward desire of man that makes him miserable in himself, and allows him to become subdued by others.

Where there is any desire in the heart, it is thickened and hardened in time; just like everything in nature increases in its bulk in time; but not so things that are not in existence, as the lack of desires.

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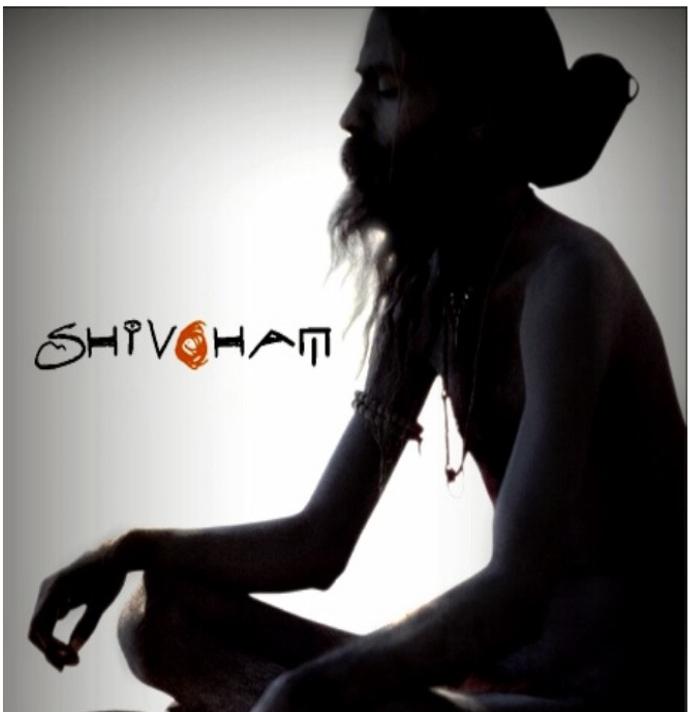
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Sthiti Prakaraṇa

Chapter 27



Nothing can shake the faith of that man, who knows himself as no other, but the Supreme Being who is all in all; and who thinks himself to be dependant on the substantiality of God, just as the form of a ring depends on its substance of gold.

The ignorant have no notion of the spirit, beside that of matter, which they believe as the cause and effect (*kārya kārana*) of its own production; but the learned man

sees the substantive Spirit, in all forms of creation, as he views the substance of gold in all the ornaments made of that metal.

The ignorant man is composed of his ego only, and the sage is fraught with his spirituality alone; and neither of them is ever thwarted from his own belief.

What is one's nature or habit (of thinking), can hardly be altered at any time; for it would be foolish for one, who has been habituated to think himself as a man, to take himself for a pot or otherwise.

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Sthiti Prakaraṇa

Chapter 31



He whose his mind always longs after having this thing and that, loses the highest gain of his being (*parama puruṣārtha*) by his avarice, and leaves not even ashes or traces behind.

The high-minded man regards the world as straw, and shuns all its concerns like a snake casting off its skin.

He whose mind is illumined by the wondrous light of truth, is always taken under the protection of the gods, just as the cosmic egg is protected by Brahmā.

He who abides by the dictates of the true *sāstras*, and associates with the best of men, is never subject to the darkness of error.

Those renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.

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Yogavāsiṣṭha Mahāramāyaṇa

Sthiti Prakaraṇa - On Good Conduct
Chapter 32



The repeated desire of enjoying what has been enjoyed and of seeing what has often been seen, is not the way to get rid of the world; but is the cause of repeated birth, for the same enjoyments.

and good customs, and break off the bonds of worldly enjoyments, which are all but vanities.

Let the world resound with the renown of your virtues reaching to the skies; because your renown will immortalize your name, and not the enjoyments you have enjoyed.

They who aspire to their utmost perfection by their unfailing efforts, and act according to the precepts of the śāstras, are surely successful in their attempt.

Abiding patiently by the śāstras, without hastening for success; and perfecting one's self by long practice, produce the ripe fruits of consummation.

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Sthiti Prakaraṇa - On Good Conduct

Chapter 32



Men having full knowledge of the Spirit, and exerting their utmost devotion, are able to root out their destiny of reincarnation, which is fraught with so much pain and pleasure.

All visible things are full of danger in the sight of the intelligent. There is no pleasure to be had from anything, without its concomitant pain (either preceding or following it).

Though it is difficult to know the Supreme Brahman, and easy to attain supreme felicity; yet Brahman should be sought at first, as the giver of all felicity.

He is called the wise, whose greediness, anger and erroneous conceptions, are on their wane day by day; and who walks in the path of rectitude, as it is inculcated in the śāstra.

The company of spiritual guides, serves to dispel the visible from the sight of the devout, as the invisible are hidden from sight.

In the absence of all other objects (of perception), there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.

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Sthiti Prakaraṇa - On Good Conduct

Chapter 33



One unacquainted with the true sense of the Ego, is blind amidst the luminous sphere of consciousness, but he who knows its true meaning, finds himself within the sphere of spiritual light and loses himself in the Divine Light.

He who understands the Divine Ego, does not retain the notion of his own egoism; but mixes with the Supreme Soul, as a drop of

water is lost in the waters of the ocean.

In reality there exists no “I” or “you” nor the visible world or anything else; but all these blend upon right reasoning in the One Ego, which remains the subsist after all other existences.

As long as the moonlight of the consciousness, is obscured by the darkness of individual egoism, so long the lotus lake of spirituality, will not come to its bloom.

The feeling of egoism being wiped-off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also to desires of heaven and liberation.

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Sthiti Prakaraṇa - On Good Conduct

Chapter 33



There are three sorts of egoism in this triple world; two of which are superior nature, but the third is of a vile kind and is to be abandoned by all.

The first is the supreme and undivided Ego, that is diffused throughout the world; it is the Supreme Soul (*paramātmā*), beside which there is nothing in nature. The feeling of this

kind of Egoism, leads to the liberation of men, as in the state of the living-liberated.

But the knowledge of the ego, as distinct and apart from all, is also good. This second form of egoism, also leads to the liberation of human souls, even in the present state of their existence, known as the state of living-liberation (*jīvanmukta*).

The other kind of egoism, which takes the body for the soul of self, is the last and worst kind. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves. It is the basest form of egoism, and the man, who is debased by this kind of ego can never come to his right sense (*of the Reality*).

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Sthiti Prakaraṇa - On Good Conduct

Chapter 33



All these views of egoism are in reality, but different forms of dualism. When lost in the Unity, all consciousness of distinct personality, is absorbed in the Supreme One.

The good understanding should always strive to its utmost, to get rid of its common and gross sense of egotism, (identity with the body), in order to feel in itself the indescribable felicity of the Unity.

Renunciation of the belief of one's personal-ego in his material body, is the greatest good that one can attain to for his highest state of felicity (*parama padam*).

It is by investigation into the nature of egoism, and forsaking the gross selfishness, that a man crosses over the ocean of the world (*samsara*) of his own accord.

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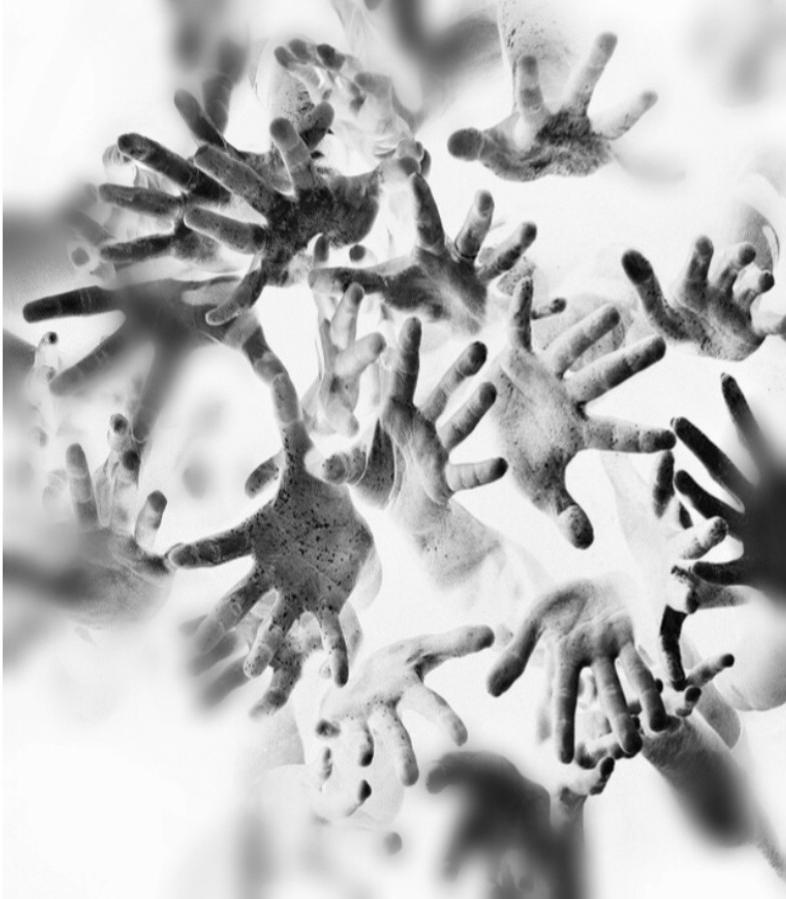
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Yogavāsiṣṭha Mahāramāyaṇa

Sthiti Prakaraṇa - On Good Conduct

Chapter 33



It is the desire of a person that leads him to another state, but those having no wish in them, have no other place to go.

Hence the wish-less soul is liberated, but not the mind full of yearning desires. Therefore, use your reason, to have a mind and soul without wishes.

The mind being accompanied by its desires, is kept confined in this world, but when the mind is released from its desires, it is said to have its liberation.

The mind gains its existence in the belief of men, owing to the many ideas of pots and pictures (*ghata-patadī*); and other things that are imprinted in it; but when these thoughts are repressed, the mind also vanishes of itself.



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Sthiti Prakaraṇa - On Good Conduct

Chapter 34



Hear the summary of all knowledge, and retain and cultivate it constantly in your mind; the desire of enjoyment (*avarice*) is our bondage in the world, and its abandonment is our release from it.

What need is there of many precepts? Learn this one truth as the sum and substance of all.

Consider well and repeatedly in yourself, that all sensible objects (*perceived by the senses*) are like hydras and dragons; and their enjoyment is gall and poison. Avoid them at a distance and pursue after your lasting good.

The mind of desires produces destructive evils, like sterile ground is fertile only for thorns and brambles.

The mind devoid of desire, lacks its expansion, as the heart lacking its passions and affections, is curbed and contracted in itself.

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Sthiti Prakaraṇa - Detachment and Bliss
Chapter 35



thinks itself to be still dead, lying in the nighttime of his death. It is also given to the dreaming of those things which had been the objects of its desire or thought in its previous state or birth. (*This establishes the doctrine of innate ideas in the dreaming state of new-born babies*).

Know that the mind and living soul make a man assume his mortal form. The mind takes its form by itself according to his own choice.

Man stretches his own sphere of action by his own choice, only to entrap himself in it, just as the silkworm weaves its cocoon for its own imprisonment.

The soul lays down its error of being the body, when it has to forsake the body at some time or other, and assume another form as the germ sprouts forth into leaves.

As the desire or thought is in the mind, so is it born in its next state of transmigration. Hence the new born baby is given to sleeping, because it

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Sthiti Prakaraṇa - Detachment and Bliss

Chapter 35



There is no restriction or freedom of the human soul, to or from any action or thing in this world. The soul is a mere passive and neutral consciousness, of all that passes before it like a magic scene.

That I am not the infinite but an infinitesimal, is the misjudgment of the ignorant; but the certitude of

my infinity and supremacy, is the means of my absorption in the Infinite and Supreme.

The belief of one's individuality in his undivided, all pervasive and transparent soul, as "I am this," is the cause of bondage to his personality, and is a web spun by his erroneous dualism.

Perfect transparency of the soul, amounting to its nihility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahman in it. There is no other way.

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Sthiti Prakaraṇa - Detachment and Bliss

Chapter 35

The mirror of the mind, cleansed by the knowledge of the śāstras, and made dispassionate through understanding, receives the reflection of Brahman like a clear crystal reflecting the images of things.



When the mind is fixed upon God, by abstracting its sight from all mental visions

and what the eye sees, it has then the view of the Supreme before it (*spiritual vision*).

It is the absorption of the mind in the Divine, that makes it identical with the Divine and no other.

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Sthiti Prakaraṇa - Detachment and Bliss

Chapter 35



The diversities of our subjective and objective knowledge of “myself” and “yourself” and “these” are like the varieties of surging waves in the ocean of consciousness. These are false notions because they are only representations of the same element, the very same consciousness.

Consciousness presents its two different aspects to the wise and unwise. To the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned, it exhibits its luminous form in the identity of all things with God.

By its own error and of its own accord, it is led to forget and forsake its state of infinity. By assuming its individual personality of ego, it is converted to an ignoramus.

By its act of specialization, it falls from its knowledge of generals to that of particulars and comes to make differences between positive and negative, and inclusion and exclusion. It strives and struggles within the confines of the sensuous body and it multiplies in these bodies like weeds sprouting out of the bosom of the earth.



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Yogavāsiṣṭha Mahāramāyaṇa

Sthiti Prakaraṇa - Intellect's Creation

Chapter 36



There is no liberation in this world for the worldly minded, while liberation is fully realized by the yogi whose mind, in its state of living liberation (*jivan-mukta*), is free from attachments to the world.

Though the sage is established in the light of his self-consciousness, yet he is aware of the distinctions between unity and duality, the true entity from the non-entities, and he sees the omnipotence in all powers that are displayed in nature.

To him there is no bond or freedom, no liberation or bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment.

It is in vain to wish for liberation when the mind is tied down to the earth. So it is redundant to talk of bondage when the mind is already fastened to it. Shun them both by ignoring your individual ego and remain fixed to the true Ego. Continue in this way to manage yourself with an unruffled mind on this earth.

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Sthiti Prakaraṇa - Intellect's Creation

Chapter 38



Whatever takes place at anytime or in any place and in any form is only a variety of the One Self-existent reality. Therefore why, should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things? They are all full of the spirit of God and exhibit the endless aspects of the Infinite Mood.

Let the intelligent preserve the sameness (*samata*) of their minds and dispositions amidst all changes; knowing them to be the varying conditions of the same unvarying Mind.

He who sees his God in all and is filled with equanimity has no cause for surprise, grief or delight or any other fluctuation of his mind, in response to any change in nature or the ups and downs of his fortune.

The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and in all external circumstances,

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Sthiti Prakaraṇa - Intellect's Creation

Chapter 38



Brahman is Consciousness (*Cit*),
Brahman is the mind (*manas*),
Brahman is intelligence (*vijñāna*),
and Brahman is substance (*vastu*).
He is Sound (*sabda*), He is
understanding (*cit*), and He is in the
principles of things (*dhātus*).

The whole universe is Brahman and yet He is beyond all this. In reality the world is a nullity for all is Brahman alone.

Brahman being all of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him is likewise himself.

Beside the truth of the existence of Brahman, there is nothing which can be proved as absolutely certain. It is a scriptural truth that says, "Verily, all this is Brahman" (*sarvam khalvidam brahma*).

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Sthiti Prakaraṇa - Intellect's Creation

Chapter 40

He is entitled to liberation, whose mind is certain of the reality of Brahman; and who knows the moving and unmoving figures outside, to be the thoughts of the mind presented to the sight.



The whole immensity of the earth, is like a net set to catch the birds that are the fleeting mind. It is as false as a landscape in a dream, an unreality that appears as real to the mind.

He who looks upon the world without attachment to it is never subject to grief or sorrow on any account. He who thinks all these forms are formless sees the formless spirit.

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Sthiti Prakaraṇa

Chapter 41

As cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.



It is possible to gain knowledge of the soul from śāstras, without one being self-conscious of it; just as it is possible to cross the sea of ignorance, by means of spiritual knowledge.

It is impossible to arrive at the state of what is called imperishable life and bliss, when the soul is in any way polluted by the blemishes of ignorance.

Take care, lest your ignorance should enthrall you to the pain of repeated transmigrations, and know ignorance to be the root of all evils and companion of every vice. It creates a man's interest in what proves to be his peril.

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Sthiti Prakaraṇa

Chapter 41



The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, becomes entangled in the net of selfish desires, which becomes the mind.

The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.

Thus the mind, being polluted by its selfishness, loses the freedom of its will; and becomes bound to its desires, like silkworms in their cocoons.

It assumes to itself the agency of all its various acts, under its subjection to a variety of desires; and thus exposes itself to the changes of its state, in this life and all its future births.

The mind being burnt by the flame of its sorrow, and bitten by the serpent of its anger, and being drowned in the boisterous sea of its desires, has entirely forgotten its great Father (Brahman).

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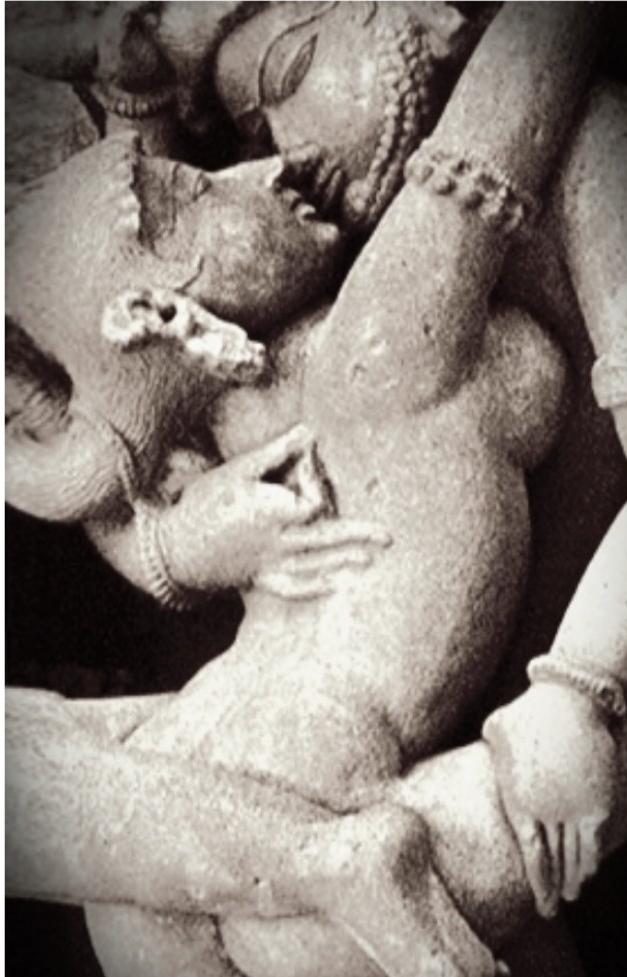
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Sthiti Prakaraṇa

Chapter 42



The living souls who are under the subjection of their desires, are so powerless of themselves, that they have forgotten their freedom, and are fast chained to the fetters of their wishes. They rove about the world, now flying up and then falling down in their hopes and fears.

Entrapped in the hundred fold snare of desire, and converted to the various forms of their wishes, they pass from one body to another, as birds fly from one tree to alight on another.

The endless desires of the living soul, bred and led by the false imaginations of the mind, have spread this enchanted snare of illusion (*māyā*).

Stupefied souls are doomed to rove about in the world, like waters in a whirlpool, as long as they do not come to understand the true nature of their selves as selfsame with the Supreme-Self.

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Sthiti Prakaraṇa

Chapter 43



Though engaged in actions, yet you must remain, quite indifferent to all things; because the indifferent without desires are truly happy in this world.

He who has nothing to desire or leave, but lives as he is obliged to live, has his intellect as

unstained as the lotus-leaf, to which dripping waters never stick.

Let your accessory organs manage your outward affairs or not; but keep your apathetic soul quite unconcerned with all.

Let not let your mind be plunged in and deeply engaged with the objects of sense, by vainly thinking they are your properties and possessions; but manage them or not with utter detachment of your mind.

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Yogavāsiṣṭha Mahāramāyaṇa

Sthiti Prakaraṇa

Chapter 46



When you come to feel, that the sensible objects have ceased to give any relish to your soul, then you shall know yourself to have reached the acme of your spiritual knowledge and got over the boisterous sea of the world.

The embodied or disembodied soul, whether living or dead, that has ceased to have any taste for sensuous enjoyments, has attained its liberation without its wishing for it.

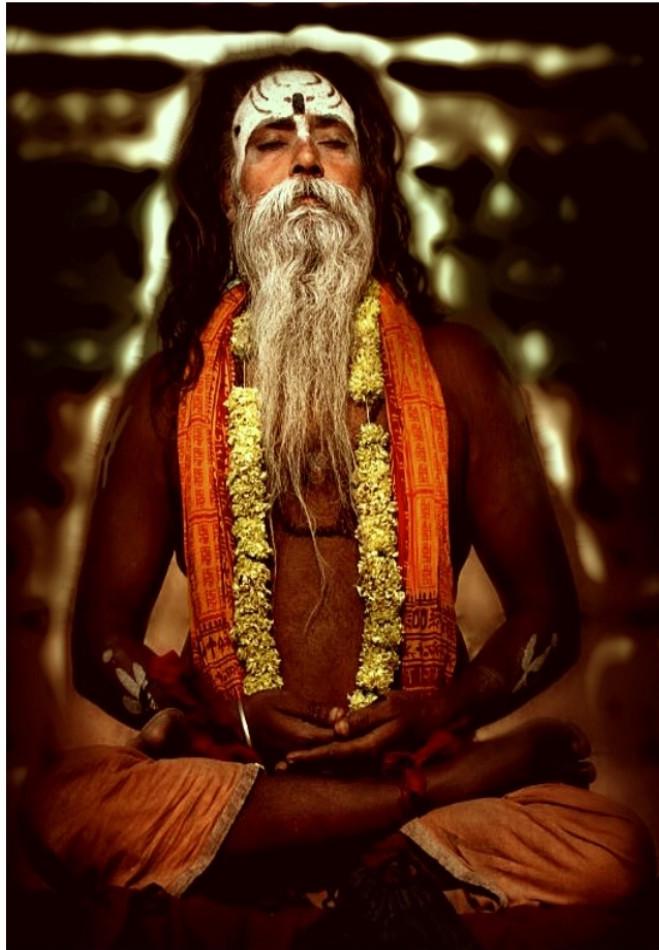
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Yogavāsiṣṭha Mahāramāyaṇa
Sthiti Prakaraṇa
Chapter 46



Try by your intelligence, to separate your mind from its desires, just like they extract perfume from flowers.

They who have not been swept away by the waves of their desires, into the midst of this world ocean, are said to have got over it; but others are no doubt drowned and lost in it.

In conducting yourself in this world, you should imitate those who are liberated in their lifetime, who are great in their souls and understandings, and who are ever satisfied with themselves.

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Sthiti Prakaraṇa

Chapter 46



All worldly men who are engaged in various activities, and who are perverted in their understanding with desires of opulence and enjoyments; can never learn the truth, until they get rid of their worldliness.

Only he who has cultivated his

understanding, and subdued his sensual organs, can perceive the errors of the world.

How pitiable is it that ignorant men take so much pains for the preservation of their bodies, which are ever subject to diseases and dangers; and liable to perish today or tomorrow, all at the expense of their souls.



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Yogavāsiṣṭha Mahāramāyaṇa

Sthiti Prakaraṇa

Book 4 Chapter 46



The Lord said: Do you know who 'god' is?

God is not Visnu, Siva or Brahma; not the wind, the sun or the moon; not the brahmana or the king; not I nor you, not Laksmi nor the mind (intellect).

God is without form and undivided (not in the objects); that splendor (devanam) which is not made and which has neither beginning nor end is known as god (deva) or Lord Siva which is pure consciousness. That alone is fit to be worshipped; and that alone is all.

If one is unable to worship this Siva, then he is encouraged to worship the form. The latter yields finite results, but the former bestows infinite bliss. He who ignores the infinite and is devoted to the finite abandons a pleasure-garden and seeks the thorny bush.



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Yoga Vasistham
Section: VI chapter: 29



Repress your fleeting mind by your sober intellect; and diminish your desires for all internal as well as external goods.

For though you may practice your austerities for a thousand years, and crush your body by falling from a precipice upon stones, and although you burn your body alive on a

flaming pyre, or if you have Brahmā himself, or get a very kind and tender hearted ascetic for your religious guide, or whether you are situated in heaven, or on earth or in the hell regions of *pātāla* below, you have no way of liberation, save by keeping your desires under subjection.

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Yogavāsiṣṭha Mahāramāyaṇa

Sthiti Prakaraṇa

Book 4 Chapter 53



Firmly believing yourself to be situated in the body, and doing actions without thinking of yourself as their author, will save you from the culpability (*karma*) of all your acts.

The man who does not employ his mind to his actions, becomes indifferent (*vairāgya*) to

the world; and he is freed from it, who is certain that he is no agent of his actions.

Whether a man is fond of his enjoyments, or forsakes them in disgust; it is all the same to he, who thinks himself to be no actor of them.

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Sthiti Prakaraṇa

Book 4 Chapter 56



Act as the world goes, without your liking or disliking anything; and thus the desires being at an end, the consciousness will rise to the inscrutable beyond the knowledge of the mind.

We are born to the doom of death, but let us not die to be reborn to the miseries of life and death again. It is for the wise and learned to betake themselves to that state, which is free from these pains.

First learn the truth, and attain to the true knowledge of your soul; and then abandon all your desires and dislikes of the world.

Being thus prepared with a dead-like insensibility of your internal feelings, you will be able to come to the knowledge of that transcendental state, which is full of perfect bliss and blessedness.

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Sthiti Prakaraṇa

Book 4 Chapter 53



The Mind constructs a new house for its future abode, by virtue of its interminable desires in its present habitation; and which are expected to be realized and enjoyed in its future state.

But no sooner does it cease to foster its desires, than it ceases to exist, and loses itself in that state of Supreme bliss of which there can be no end.

But it is born and reborn by its repeated desires.

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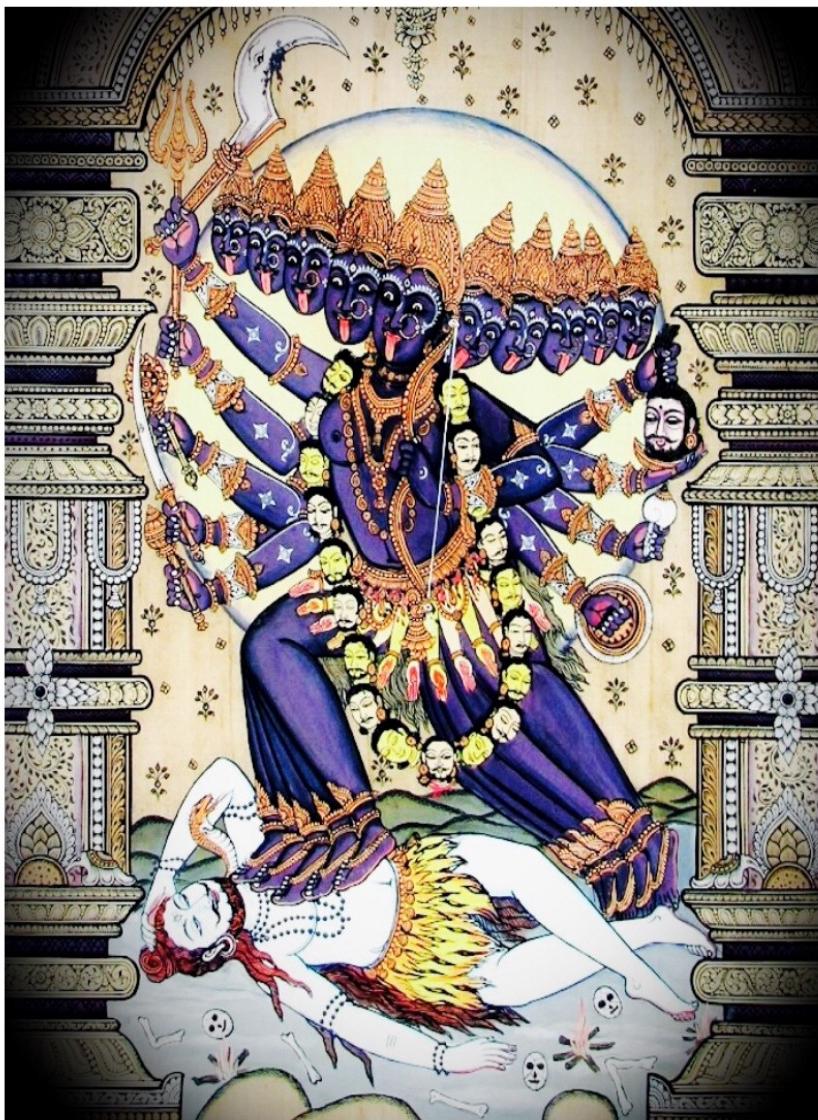
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Sthiti Prakaraṇa

Book 4 Chapter 53



The belief of a man's corporeality, that he is a destructible body, and not a spiritual being, is to him but a bed of thorns; it must therefore be avoided by all means.

After the cloud of corporeality disappears from view, the light of spirituality will appear before the sight.

The pure light of spirituality presents the appearance of bright moon beams of holiness, after the dispersion of clouds of corporeal desires. It is by

the help of this light, that the spiritual person is able to steer across the ocean of this world.



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Sthiti Prakaraṇa

Book 4 Chapter 56



Let a man practice his samādhi trance or other sorts of intense meditation or not, he is reckoned to have obtained his liberation, whose elevated mind has lost its reliance on worldly things.

The man devoid of desires, has no need of his observance or avoidance of pious acts; the freedom of his mind from its dependence on anything, is sufficient for his liberation.

A man may have well studied the śāstras, and discussed about them in conversation, yet he is far from his perfection, without perfect renunciation and silence.

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Sthiti Prakaraṇa
Book 4 Chapter 57



All this ado of the world, and all the pursuits of men, tend only towards the support of the animal body; and there is nothing in it, leading to the edification of the rational soul.

He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never conduce to the strengthening of his soul.

But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas.

There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.

om tat sat om



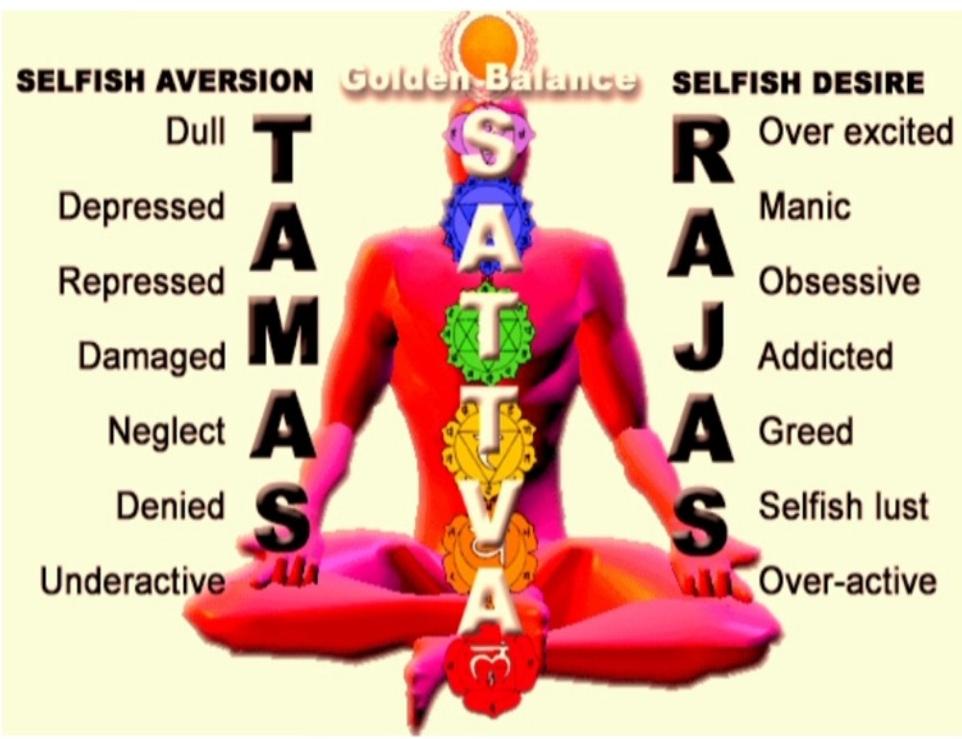
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Sthiti Prakaraṇa

Book 4 Chapter 57



One that has received no bodily form, and moves without manifesting itself, is said to be a *satya* or spiritual being and has a large scope of action (as the gods).

He who gets his liberation in or after his lifetime is said to have a pure (*sātvika*) birth, but whoever is

obliged to be reborn by his acts, is said to belong to the *rājas-sātvika* class.

Anyone of this class who is born to rule over others, becomes giddy with pride (*tamas*) is said to be of the nature of ignorance (*tāmasika*).

Those originally born with pure (*sātvika*) nature, are pure in their conduct and have never to be born again.

Men of *rājas-sātvika* temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this lower world.

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Sthiti Prakaraṇa

Book 4 Chapter 60



True happiness, which is desired by all, is situated beyond all sensible objects and gratifications.

The result of worldly pleasure, just as the functions of the mind and senses, are all fleeting and have their rise and fall by turns.

All enjoyments are short lived owing to the fleeting nature of objects and the decay of our powers of enjoyment.

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Sthiti Prakaraṇa

Book 4 Chapter 59



Our inward egoism, outer body, and the external world, are the three seas encompassing us one after the other. Only right reasoning provides the raft to cross over them, and bring us under the light of truth.

By refraining to think of the beauty and firmness of your exterior form, you will come to perceive the internal light of your consciousness hidden under your egoism, as the thin and connecting thread is concealed under a string of pearls. (*The hidden thread underlying the links of souls, is termed sūratmā*)

That eternally existent and infinitely extended blessed thread connects and stretches through all beings. Like pearls strung with a thread, all things are linked together by the latent spirit of God.

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Sthiti Prakaraṇa

Book 4 Chapter 60



Men who imitate the purity of manners and conduct of those who are born with the property of goodness, acquire in process of time, the purity of their lives also.

The man who is habituated in the practice of manners, and the modes of life of another person, is soon changed to that mode of life, though he be of a different nature, or of another species of being.

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Sthiti Prakaraṇa

Book 4 Chapter 62